

THE KALIDA VENTURE.

Equal Laws, Equal Rights, and Equal Burdens—the Constitution and its Currency.

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WHOLE NO. 654

FOUR CHAPTERS OF A WHITE LIE.

Chapter First.

How unfortunate!—Mamma writes me that she cannot find her emerald bracelet. Now I don't dare tell that I have lost it, as you remember I did, returning from Mrs. Lacy's party. It is the last gift of my father, and very valuable. I'm sure I don't know what to do. And Lena, Adey, threw the letter impatiently down. "What does aunt say?" "She wishes to know, if by mistake, I could have brought it on, or if I remember when I last saw it, and where?" "Easily answered, little simpleton. Just tell, in a general way, that you wonder at her for thinking you so careless as to bring it here, and say that before you went to the party, you saw it fastened to the toilet cushion in her room, you know you dressed there?" "But, won't that be a falsehood, when?" "A falsehood, you little parrot—where's the lie? You haven't brought it to New-York, have you? You did see it on your mother's toilet table, didn't you? You must learn to distinguish between a prudent way of getting over a matter, and sheer falsehood, you little country bit of perfection?" Lena seemed satisfied—she could not brook the sneer of her beautiful cousin; nor could she bear the term *parrot*, which her fashionable New-York relatives styled her acts of conscience. The letter was written, sealed, and sent—but that night, in the midst of splendid thrills, Lena's heart beat with shame, for the deed at which conscience rebelled.

Chapter Second.

"Mary, come here: I want to see you alone, a moment," and Mrs. Adey entered her dressing room, followed by her handsome, innocent-looking little chambermaid. "Mary, I have lost my emerald bracelet," she said softly, when she had seated herself. "I want to know, if you remember seeing it?" Mary turned pale: she was extremely timid, and the thought that she might be even suspected, frightened her exceedingly. When she answered, her voice trembled. "Indeed, ma'am, I don't think I've seen it at all." "But, Mary,"—and the tone grew stern;—"Lena writes, that the last time she saw it, it was in this room, on last Wednesday week. That night I left you here alone. I am positive, that no one but yourself has been in here. I missed it that very night—tell me if you have taken it—find it—return it to me, and I will forgive you." "Oh! Mrs. Adey, indeed, I don't know any thing about it!" exclaimed the girl, beginning to wring her hands, with a look of terror. "I never was a thief—another will tell you that. She brought me up to the Sunday School and good things. I'd sooner split my heart's blood than touch it. Oh! now indeed I remember. It seems as if Miss Lena had it," repeated the girl, trembling so that she could hardly stand upright. "I do think—Lena says I saw it on her arm; yes, I am sure. Miss Lena must have taken it to wear to the party."

"That is the closest confidence I have heard yet," exclaimed Mrs. Adey, her lips quivering with passion. "I might have forgiven you, had you been candid and told the truth. But the charges you make against my daughter—the soul of candor itself—place you entirely out of the reach of my sympathy. To be astonished, confounded, at your duplicity, and no less than really convinced by your manner. No honest girl would blush, and flatter me, and then turn pale—or turn her guilt upon another. I shall dismiss you, if you do not restore the bracelet. I heard you speak of it; I saw you look at it that evening—but the thought never entered my mind that you would steal it. If I do not get the bracelet soon, very soon; I shall write to William Harmon, and do you think he will marry you, when he hears that you have been sus-

pected as a thief? You may take to-morrow to restore me my property—you know I do as I say."

With a cheek as white as any corpse, as the wild light in her glazed eyes, Mary tottered from the room, felt her way along the entry, (for darkness seemed to have fallen upon her) up the stairs, into her own little chamber. There, falling headlong on the floor, she laid in silent, bitter agony. Her spirit was almost broken. Where now were all her happy dreams? Dashed, like a temple, by some strong wind—their ruins clogged up her heart. The long sunny road was darkened. The little cottage, with its honey-suckle, its garden, its fruit trees—struck by pitiless lightning. The priest and the altar; the manly form of William, with his honest, dark eyes—shot from her guileless thought by the cloud of doubt, of horror, accusation. Visions of officers, and jails; and witnesses, and disgrace, flitted before her.

For a long time she laid there; but at length, slowly rising, her brain beating with a dull, heavy throb, she clasped her hands, and broke into the wildest grief. "I'll never go home—it'll kill mother! The little children shall never think they had a thief for a sister; and as for William—God help me! we were going to be married so soon—and I was so happy—but I can't meet his eye now; I can't prove any thing—I was in the dressing-room; I did ask Miss Lena, what did the pretty thing cost; and when she said five hundred dollars, I did say, 'Oh, how nice it would be to have all that money.' O! I'm ruined—I'm ruined! Mother, did I leave home for this?"

Away, in the dark night, has that poor girl gone—the burden of suspicion crushing her life out. On, on she hurries—she, so fearful of the dark—she, who had nursed a hundred little idle superstitions of ghosts and faeries. Night, with its cloudy arms, welcomes her now; and covers her innocent shame from the sight of even inanimate things by the wayside.

Chapter Third.

"Mrs. Lacy's compliments, ma'am; and here's the bracelet, Miss Lena wore. She heard she had lost it, ma'am; but hadn't no idea it was in her house—but it got dropped between the cushions on the sofa, she expects; and she's very glad she's found it, ma'am, for Miss Lena felt so bad."

"That poor child!" was Mrs. Adey's first exclamation, as she took the precious mechanically, and returning to her room, placed it on her toilet table; "I've almost broken her heart—I have sent her away despairing, and shall never forgive myself." And had her own daughter deceived her thus? The thought was death to her fond hopes. She drew the bauble on her dressing table; and sat down, overwhelmed with distress. Her first thought was to write to Lena, her second to inform poor Mary, by letter, as speedily as possible; and she had just seated herself for the latter purpose, when a hurried knock startled her, and a pale woman stood before her, exclaiming with a startling voice and manner—

"Mrs. Adey! where have you sent my child? For God's sake, where have you sent my child? I heard nothing from her—I came to see if she was sick, and the servants tell me that she is gone—gone where? Tell me, or I shall go crazy!" Her distress was fearful, when she had listened to Mrs. Adey's broken words of self-accusation. Where shall I go?—where shall I find my poor child? Oh! Mrs. Adey, I hold you responsible for the life of my poor girl. And had such a deed of jail—and hadn't any courage at all! Where shall I find my poor child? Oh, Mary, where are you this hour?"

It is a fearful thing to charge the innocent unjustly—to listen not to the prayers of the helpless—to judge with harshness those who have none to plead their cause.

Chapter Fourth.

"Why, Lena, you look like a ghost. An hour ago, your cheeks were red as roses. What is the matter, my petite cousin?"

Lena said nothing; and her face assumed a deathly hue, as she pointed to a single paragraph:

I have found the bracelet; but I fear its loss and your deception, have caused the death of poor Mary Glee. Nobody knows where she is; we have been searching for her two days, and have come to the conclusion that she has destroyed her life through fear and too great sensitivity. My child, what an awful lesson is this!"

The evil counsellor kept silence. She dared not reply when charged with tempting her to wear the bracelet. In an hour Lena was ready and on her way home. Early in the morning she was driving through thick woods. The sun slept red and warm on the wayside flowers. The birds sang, as if they were singing the first jubilee song of Creation. Every thing seemed happy and holy, but that one young heart.

She had reached within a mile of her mother's house, when a haggard face passed close by the carriage. She knew it. It was poor Mary's lover; and a deadly faintness dimmed her vision, as on looking back, she saw him crouching forward and beating his forehead, as if in great agony, and utter despair.

Other voices were heard, and the tramp of many feet. And they bore, near the carriage, that slacked in speed, as the mournful group passed by, a limp, dead body. It was poor Mary; she had perished in the woods, a victim to angry suspicion, and a "HARMLESS WHITE LIE!"

Warning to Hard Kissers.

John McDonnell, a young white man, with an open prepossessing countenance, was brought up, according to the Philadelphia Mercury, for stealing a lady's bonnet from a millinery store in Second street. It is not a common event, in the course of human affairs, for a young man to steal a bonnet—indeed the case was singular enough to excite general curiosity; the mayor himself seemed anxious to know why John's flippers should have fallen on a bonnet rather than a hat—for the head piece he wore was entitled to repose after long and faithful service.

"Why did you steal a bonnet, John McDonnell?" "Ah, your honor, it's a very delicate subject, and I'd rather say nothing about it, if it's all the same to you and the other gentlemen."

"Have you a wife?" "Faith, not a one."

"A mother or sister?" "Not a tane, please your honor."

"Then what use did you intend to make of the bonnet?"

"Must I tell your worship? Why, then, it was taking Nelly Calahan over Schuylkill last Sunday, that led to the whole calamity. The old scratch instigated me to kiss her among the blackberry bushes, and she fit against the civility till her straw bonnet was crushed up like an egg shell. 'There,' says she, 'you've ruined me!' 'How's that?' says I. 'Why,' says she, 'you've kissed the head off of me, and spoiled my best bonnet besides—' and if that's not ruination I'd like to know what is? 'Never mind,' says I; 'there's not much harm done yet, and I'll pay all the damages!' Says she, 'if you don't get me another bonnet, you villain, I'll sue you for high treason!' And so, your honor, I was obliged to do it."

"Get her another bonnet. There was no staying off; the bonnet had to come by hook or crook, and so I looked it. I'll just go the voyage, for me speak a word of advice to the young men which is now standing in solemn silence around this inclosure. Take warning by me, melancholely fare and kiss the girls moderate; don't smash their bonnets. And now, gentlemen I'm ready to suffer. I hope the gent who is taking down the proceedings will satisfy that I bore it with manly pride. 'It's a crushing affair, and I have a sneaking notion that my heart is crushed worse than Nelly Calahan's bonnet.'"

The millinery lady from whom the bonnet was stolen, was affected deeply, and considering that the theft was committed under the influence of "almighty love," she declined to prosecute, and at her earnest request the erring lover was set at liberty.

A coffee without a lock shows that it contains no treasure; and a mouth always open denotes an empty brain.

THE CHINESE REBELLION.

The North China (Shanghai) Herald for May 14, 1853, contains a translation of a singular document procured at the rebel camp, being nothing less than a book of devotions for the use of the Chinese army and their adherents. It is a most extraordinary production (says the Presbyterian) evidently drawn up by the Chinese scholars, without the direct aid of Christian missionaries, though founded on the knowledge they had obtained of the Christian system from the Scriptures and tracts in Chinese, so industriously circulated for some years past throughout that vast empire.

The form to be observed in seeking the forgiveness of sins:

Let the suppliant kneel down in the sight of heaven, and pray to the Great God to forgive his sins. He may either employ such words as occur, or he may use a written form; when the prayer is over, let him take a basin of water, and wash himself clean, or if he perform his ablutions in the river, it will be still better. When he has obtained freedom from sin, let him, morning and evening, continue to worship the Great God, praying that God would regard him with favor, and grant him his Holy Spirit to change his heart. At every meal also he should give thanks to God, and every seventh day worship and praise God for his mercies. Let him also constantly obey the Ten Commandments, and not on any account worship the corrupt spirits (Ghosts) that are in the world; neither let him do any corrupt thing. In this way people may become the sons and daughters of the Great God; in the present life they shall be the objects of the divine favor, and after death their souls will ascend to heaven, where they shall enjoy endless bliss. All the people throughout the world, no matter whether male or female, Chinese or foreigners, must pursue this method, or they cannot go to heaven.

The title is, "The Book of Religious Precepts, for the True Ping Dynasty." It commences thus: "Who has ever lived in the world without offending against the commands of heaven? But until this time no one has known how to obtain deliverance from sin; now, however, the Great God has made a gracious communication to man, and from henceforth whoever reports of his sins in the presence of the Great God, and avoids worshipping depraved spirits (gods), practising perverse things, or transgressing the divine commands, may ascend to heaven, and enjoy happiness for thousands and myriads of years, in pleasure and delight, with dignity and honor, world without end." It then answers two objections to the worship of the "Great God." First, it is objected that such worship belongs to "sovereign princes." So this is replied that, Chang Tiao and Wan Wang, though but petty chiefs, in a far remote age, intelligently served the Great God, and as a token of his approbation, were honored as the founders of the Suan and Chow dynasties.

The second objection is, that "to worship the Great God is to imitate foreigners." To this answer is, that the ancient Chinese historians prove that from the time of Pankoo the Chinese first met, both princes and people honored and worshiped "the great God." This is proved by several quotations from ancient Chinese classics. Then come following remarkable sentences: "The fact is that according to the histories of both the Chinese and foreign nations, the important duty of worshipping the great God, in the early ages of the world, was not thousands of years ago, was alike practiced both by Chinese and foreigners; but the various foreign nations in the West have practiced this duty up to the present time while the Chinese practiced it only up to the Tsin and Han dynasties."

Since which time they have erroneously followed the devil's ways, and allowed themselves to be deceived by the king of Hades. "Now however the great God, of compassion to the children of men, has displayed his great power, and do livered men from the machinations of the evil one, causing them to retrace their steps and again

* About the period of the Christian Era.

to perform the great duty which was perverted of old."

Then follows the Liturgy, consisting of prayers, hymns and the decalogue, with brief explanatory comments, in all which will be found but little which any devout Christian might not adapt.

A prayer for a penitent sinner.

"I, thine unworthy son or daughter, kneeling down upon the ground, with a true heart repent of my sins, and pray thee, the great God our Heavenly Father, of thine infinite goodness and mercy, to forgive my former ignorance and frequent transgressions of the divine commands; earnestly beseech thee, of thy great favor, to pardon all my former sins, and enable me to repent, and lead a new life, so that my soul may ascend to Heaven; may I from henceforth sincerely repent, and forsake my evil ways, not worshipping corrupt spirits (gods) nor practising perverse things, but obey the divine commands. I also earnestly pray thee, the great God our Heavenly Father, constantly to bestow on me the Holy Spirit, and change my wicked heart; never more allow me to be deceived by malignant demons, but perpetually regarding me with favor, forever deliver me from the evil one; and every day bestowing upon me food and clothing, exempt me from calamity and war, granting me tranquility in the present world, and the enjoyment of endless happiness in heaven; through the merits of our Saviour and heavenly brother, the Lord Jesus, who redeemed us from sin. I also pray thee, great God, our Father who is in heaven, that thou wouldst look down and grant this my request, is my heart's sincere desire."

A prayer to God for morning and evening.

"I, thine unworthy son or daughter, kneeling down upon the ground, pray to thee, the great God our Heavenly Father, that thou wouldst grant me the holy Spirit, to change my wicked heart, and never more allow me to be deceived by malignant influences; but perpetually regard me with favor, that thou wouldst forever deliver me from the evil one, through the merits of our Saviour and heavenly brother, the Lord Jesus, who redeemed us from sin. I also pray thee, the great God our Father in Heaven, that thy will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire."

Thanksgiving to be offered at meals.

"We thank thee, O God our Heavenly Father, and pray that thou wouldst bless with daily food and raiment, and exempt us from calamity and affliction, and grant that our souls may go up to heaven."

A prayer in the time of sickness and affliction.

"I, thine unworthy son or daughter, kneeling down upon the ground, beseech thee, the great God, our Heavenly Father, now that I thine unworthy son or daughter am impressed by sickness or affliction, that thou wouldst of thy mercy cause the affliction to be speedily removed, and my body to be restored to be restored to health; should the evil one attempt to injure me, I earnestly pray thee, the great God our Heavenly Father, to display the divine majesty, and destroy all such demonic influences, through the merits of our elder brother, the Lord Jesus; who redeemed us from sin. I also pray thee, the great God our Father in heaven, that thy will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire."

On occasion of birthdays, thanksgiving of women after child-birth, bringing home a wife, or marrying out a daughter, with all such occurrences, presentations of animals, wine, tea and rice, should be offered up to the great God, accompanied by the following prayer:—

"I, thine unworthy son or daughter, kneeling down upon the ground, present my supplication to thee, the great God our Heavenly Father. I, thine unworthy son or daughter, celebrating this birthday, presenting this thanksgiving, or conducting this marriage, reverently prepare animals, wine, tea and rice, offering them up to thee, the great God, our Heavenly Father, earnestly beseeching thee to bless me thine unworthy son or daughter, with prosperity in our family, and everything

to our desire," through the merits of our Saviour, the Lord Jesus, who redeemed us from sin. I also pray thee, the great God our Father in Heaven, that thy will may be done on earth as it is done in Heaven and grant this my request, is my heart's sincere desire."

On occasion of constructing a hearth, building a house, piling up stones, or opening up ground, presentations of animals, wine, tea, and rice, should be offered up to the great God, accompanied by the following prayer:

"I, thine unworthy son or daughter, kneeling down upon the ground, present my supplications to thee, the great God, our Heavenly Father. I, thine unworthy son or daughter, having constructed this fire-place, built this house, piled up these stones, or opened up this ground, reverently prepared animals, wine, tea and rice, offering them up to thee the great God, our Heavenly Father, earnestly beseeching thee favorably to regard and support me, thine unworthy son or daughter, granting peace to every member of my household, both great and small, warding off every kind of fear or dread, causing all demonic influences to retire; and everything according to our wish, accompanied by great prosperity and bliss, through the merits of our Saviour and elder brother, the Lord Jesus, who redeemed us from sin. I also pray thee, the great God our Father, our Father in Heaven, that Thy will may be done on earth as it is done in heaven. That thou wouldst look down and grant this my request, is my heart's sincere desire."

Whenever any work is undertaken, the people should cry out with a loud voice, saying, "Having received the commands of the Great God, and Supreme Lord, commands of the Saviour of the world, the Lord Jesus, the complete commands of the Celestial King, the Sovereign Director of the great doctrine, (we undertake this work); and may every kind of fear and dread be far away; may demonic influences be compelled to retire; may everything happen according to our wish, and we obtain great prosperity and bliss."

On funeral occasions, no Buddhist ceremonies are to be employed. Having placed the body in a coffin, put on mourning, and conducted the funeral to the place of burial, presentation of animals, wine, tea, and rice, should be offered up to the great God, accompanied by the following prayer:

"I, thine unworthy son or daughter, kneeling down upon the ground, present my supplications to thee, the great God, our heavenly Father. There is here present the soul of thine unworthy servant, such a one, who on a certain day, month, and hour, departed this life; having placed the body in a coffin, put on mourning, and conducted the funeral to the place of burial, I reverently prepare animals, wine, tea and rice, offering them up to thee, the great God our Heavenly Father, earnestly beseeching thee, of thy favor to admit the soul of thine unworthy servant, such an one, up into heaven, to enjoy abundant happiness with thee. I also pray thee, the great God, our heavenly Father, favorably to regard and support me, thine unworthy son or daughter, granting peace to every member of my household, both great and small, warding off every kind of fear or dread, causing all demonic influences to retire; and everything to happen according to our wish, accompanied by great prosperity and bliss, through the merits of our Saviour, and elder brother, the Lord Jesus, who redeemed us from sin. I also pray thee, the great God, our Father in heaven, that thy will may be done on earth as it is done in heaven. That thou wouldst grant this my request, is my heart's sincere desire."

When the coffin is closed down, the mourning put on, the body carried out to the place of interment, and lowered down into the sepulchre, all should cry out with a loud voice, saying, "An obedience to the commands of the great God, our Supreme Lord; in obedience to the commands of the Saviour of the world, the Lord Jesus, and in obedience to the complete commands of the celestial King, the Sovereign Director of the great doctrine, we pray that every kind of dread may be far away, demonic influences be compelled to retire, may everything